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**PHILADELPHICUS'S**

1460

**SECOND**

**LETTER**

**IN ANSWER**

**To the Vindication of the CONDUCT**  
**of the B--p of C--k, in a LETTER**  
**dated November 20, 1749.**

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**PSALM 52. VERSE 4.**

*Thou lovest all devouring Words, O Thou deceitful*  
*Tongue.* **New Version in the B I B L E.**

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**D U B L I N :**

**Printed in the Year MDCCLIX**

*Dec 16*

PHILADELPHICUS

SECOND

LETTER

IN A



TO THE

SECRETARY

OF THE

MUSEUM

AND

OF THE

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OF THE



# PHILADELPHICUS'S

## Second LETTER, &c.

Dear Sir,

Dublin, Dec. 16th. 1749.

**I**N my last Letter to you, I took the general Scope and Subject of the Letter, of the Vindicator of the B—p of C—k's Conduct into Consideration : And then, only compared the principal Matters of Fact, as they are differently related, in the Letter of the 20th of *November* last, and in the Narrative of Mr. D—ll—s published in the Month of *April*, 1749.

I come now to particular Facts, and shall treat them as distinctly as I can, in the Order of Time as they happened, still keeping my Eye on the Letter, and following the Vindicator, *Page* after *Page*, as Matters lye in it, and as well as his confused Chaos will permit,

A 2

First



First, in *Page 5th, Line 3d*, and downward, he says, “ that Mr. *D—ll—s* was a Clergyman of no “ Employment in the Church, and that two Years “ before that, he had been forbid by the *B—p* “ to Exercise any Part of his Ministry in the Dio- “ cese of *C—k*”, and *Page 23d*, about the Middle, he makes the *B—p* say to the Clergy in Visitation (who alledged that Mr. *D—ll—s* had been sufficiently punished already, by being so long restrained from the Exercise of his Office) “ that as to his be- “ ing silenced, that had been done about two “ Years before the Fact, *viz.* of marrying in a private “ House, was committed.”

By this unfair and imperfect Way of telling this, would not any Reader, a Stranger to the Diocese of *C—k* think, that Mr. *D—ll—s* had been two Years under Ecclesiastical Censure, and had been silenced for some Irregularity ?

For this Reason, it is necessary to clear this up.

When Mr. *D—ll—s* removed from the Diocese of *C—ne* to *C—k*, he carried with him a Letter from his *L—sh—p* of *C—ne* to his *L—sh—p*, then *B—p* of *C—k*, and now of *C—er*, recommending him to his Protection, and certifying his good Behaviour in his Diocese, and that he had upon producing the necessary Testimonials and Certificates, which all Men do, in that Case, been ordained both Deacon and Priest, some Years ago by his *L—sh—p* of *C—ne*.

Upon which the *B—p* of *C—k* then, and now of *C—er* admitted him as usual, and on his asking leave, permitted him to officiate wherever he was called in the Diocese, and particularly to assist the Rector



Rector of *St. Paul's*, whose Curate was in a dying Way; and to preach Turns in the Cathedral, for the Dignitaries and Prebends, who should employ him.

But when the present B—p came in, he made a Rule, that no Man should officiate in his Diocese, but one who had either a Living or Cure in it, by which he cut off Mr. D—ll—s who had neither.

Mr. D—ll—s in a Letter to his L—sh—p, humbly remonstrated against this, alledging several Reasons, why he ought not to fall under this Rule, for that though his L—sh—p's Rule might be good and reasonable for the Future, yet as he had been settled in the Diocese before his L—sh—p's Succession to it, and had for many Years before his coming into it, officiated, and particularly had for a Year immediately past preached every *Sunday* in one Church or other of C—k, it was hard that he should be reckoned an Alien, and be punished by a Rule, having a Retrospection, but all in vain! Mr. B—me was sent to let him know, that he was an Alien: And should not officiate in his Diocese because he did not intend to provide for him.

And this is the Hardship which the Clergy in the Visitation, called cruel, as this Letter informs us, that Mr. D—ll—s should be forbid the Exercise of his Ministry, without the least Charge of Immorality of Life, or Irregularity of Office alledged against him.

To aggravate Mr. D—ll—s's Offence against the B—p, this Vindicator advances four or five manifest and palpable Mistakes, *Page 5th, Line 10th*, "That he deliberately resolved to break through  
" the Law; Pray how could this Vindicator,

“ know Men’s Hearts, or who will believe that  
 “ he knew this ? *Line 11th*, that he was present in  
 “ the Visitation when the B—p forbid it.” *Line 19*,  
 “ that he solicited Mr. Ol—v—r, to permit him  
 “ to do so,” and *Line 21*, “ that he applied to  
 “ the Curate, for leave to marry them in a pri-  
 “ vate House, and that, two Days before the Mar-  
 “ riage, &c. &c.

*Edo* Now Mr. D—ll—s has declared, that he can prove,  
 and is ready to give his Oath, that he was not pre-  
 sent in any Visitation, when marrying in private  
 Houses was forbid by the B—p of C—— and  
 that he was deliberately refused to marry them in  
 Church (as he told the Curate he had married Mr.  
 L—p, and his Lady a Fortnight before, in St. Paul’s  
 Church, between the Hours of Eight and Twelve,  
 when he could avoid the Croud and Mob) had the  
 Curate given him leave to do so, for the Words of  
 the Letter are in themselves an Absurdity and In-  
 consistency, that he asked leave of the Curate to  
 transgress the Canon, and break through the B—p’s  
 Rule. Could any Man make so unreasonable a  
 Request, or could the Curate give him such Leave.  
 And that this was the Truth, Mr. B—l—y the Curate,  
 declared in the Coffee House at C—k, in a nume-  
 rous Company of Gentlemen ready to attest it.—  
 As to his soliciting Mr. Ol—v—r for leave to  
 marry him, that must be referred to his Testimony,  
 and I am well informed, that Mr. Ol—v—r met  
 his L—sh—p of C—— in a very publick Place  
*Sunday* last, and told his L—sh—p, that this in  
 particular was a gross Mistake, and an Abuse of his  
 Name, to publish it without his Leave or Knowledge,  
 and this M. Ol—v—r is ready to attest at any Time.

*Pat* The 3d Fact resolved by the Writer of the Let-  
 ter, *November 20th*, is the Conversation between  
 the

the B—p of C—k, and the Revd. Mr. Dean M—d, on *Sunday* Morning before Service, — and tho' it is sufficient for Mr. D—ll—s, that the Letter owns, that the B—p of C—k, did by the Dean, endeavour to dissuade Mr. D—ll—s from his Appeal to *Cashell*, and rather by Confession and Submission, trust to the Pity and Compassion of the B—p and Court of *Cork*, as in Page 8. Line 16, &c. Yet to let us know the Truth, the real and true Conversation between the B—p and Dean of C—k, on *Sunday*, and delivered on *Monday* by the Dean to Mr. D—ll—s, at the Table of Sir J—n F—ke, Bart. before many good Witnesses, was, that Mr. D—ll—s, shou'd drop his Recusation and Provocation, and submit in his Court to the B—p, for the Offence done him, and all shou'd end so, to his Satisfaction, and to the Conclusion of this troublesome Affair — or Words to this Purpose. And that the B—p wish'd Dean M—d, wou'd let Mr. D—ll—s know it cautiously, by a third Person, who shou'd assure Mr. D—ll—s, that Dean M—d had it from the B—p's own Mouth, putting on his Habit, and not one Word of Penance or Form of Confession : and this can be and has been attested by all the Company then present, and I think that the Writer of this Letter, of *November* 20th, in his dark Way, gives it up, Page 14. Line 6. and Page 13. Lines 4 and 5.

Is it not a strange Finess then, that as in Page 9, 10, 11. after what passed between the B—p and the Dean on *Sunday*, the B—p shou'd affect so great an Aversion to hear Mr. D—ll—s speak in Court, and be in such Fear and Concern, lest Mr. D—ll—s shou'd hurt himself, by Confession and Submission, and not even guess at the Cause of it.

I appeal to Mr. Alderman Mil—d, Cousin Ger-  
main



main to the B—p of C——k, who sat on the Bench, with the B—p on the Day, when the Submission was made by Mr. D—ll—s, whether the B—p did not seem highly pleased with what Mr. D—ll—s had done; and call'd out to the Register, who ask'd what Penance; no Penance, Sir, no Penance.——In so much that the said Alderman, and many other Gentlemen, who were then in Court, came straight to the Coffee-House and Exchange, and told the happy and amicable Conclusion, this troublesome Affair had; and spoke much in Praise of the Generosity and forgiving Temper of the B—p, and the genteel Submission made to him by Mr. D—ll—s: Which highly pleas'd all *Protestants*: And never was the B—p in so high Esteem in *Cork*, as at this Time, but how soon and how low it fell, every Body there knows.

You and I interpreted the Serenity and Satisfaction visible by all that Day in his L—dsh—p's Countenance, to have been the Delight and Complacency of a good and virtuous Mind, upon overcoming Resentments, and doing a generous Thing: but the Event contradicted this. God forbid we shou'd say that it proceeded from the Pleasure and Joy, that the Stratagem succeeded, the Bait took, and the silly Bird was caught, or in the triumphant, ill-natured Language of this Letter, page 12. last Line, because, says he, I saw Mr. D——ll——s cou'd have no Chance to escape! This is only known to God, and must remain conceal'd, till that great Day, when the Secrets of all Mens Heart shall be revealed.

Let us proceed to other Matters of Fact, which happened on the Court Day, *March 31*. Mr. D—ll—s had Notice to attend this Court Day, (tho' the Notice was illegally given, and not for the right Day)

Day) to hear Sentence of Degradation, and he was well informed that the Sentence was drawn up, and saw all the formidable Apparatus ready, and the proper Persons call'd, who by the Canon are requir'd to be present and assist on such Occasions: Finding that his Confession and Submission did not avail him, but was now to be the Evidence against him, (for upon the Strength of that alone, was the Sentence drawn up and grounded) he saw no Business he had to appear, seeing the Notice was illegal, and he was indispos'd and in the Country, but to direct his Civilians and Proctors, to move for substracting the Confession obtained by Circumvention, and adhere to the Recusation and Provocation: But the B—p wou'd not let them make a Motion or speak, ordered them to sit down and be silent, whenever they arose to move, menaced and abused his Proctor, Mr. Bea—st, and threaten'd to silence and turn him out of that Court, so that he knew not what he was doing or saying, or knew what he was reading in the Apology. This Apology Mr. D———ll——— sent to Counsellor D———ng, to be perus'd by him, and Counsellor Cr———ps, and if approv'd, to be read in Court. But the Bearer not finding Mr. Dr———ng, left it at the House of his Brother-in-law, Mr. Arch—con Cr——on, Vicar Ge—al, who thinking it directed to Court, gave it to the B—p, so that I believe neither the Civilians or Mr. O—v—r had seen it, and so might be surpriz'd at it. And because they saw the B—p highly incens'd at it, and levelling all his Resentments against it, they might be angry with Mr. D———ll——— for not consulting them in it, and believed that he had done some indiscreet Thing, to exasperate the B—p, or had used too rough Language, because the B—p called it a vile Paper, false and malicious. But upon reading and considering it, they found it quite innocent

Innocent and harmless, and vastly different from what the B--p had represented it to be. And were sensible, that the B--p only made a Handle of it, to use Mr. D-----s, as he had often threatened, and seems from the first to have intended, and make it a Pretence to break off with him, and revoke the Assurances given to his Friends, and now openly denied. And the Writer of this Letter, makes a mighty Bustle about it, as you see in pages 15, 16, 17, 18, 19, &c.

I wish the B---p of C-----k would publish that extraordinary solemn and uncommon Speech which he delivered in the Court, exaggerating the Guilt of Mr. D-----s, affirming that by marrying in a private House, and defending it in his Pleadings, he had exceeded all the greatest Schisms and Herefy, which ever the Art of Man, or Cunning of Satan, contrived against the Church of Christ, and the Necessity of something very exemplary to be suffered by him.

And here I must not omit a very base and gross Falshood, affirmed by this Vindicator of Mr. Ol--v--r, in page 19. that Mr. Ol--v--r was sorry for Mr. D-----s's Obstinacy, that he laboured, but in vain, to bring Mr. D-----s to a Sense and Sorrow of his great Sin, in the Manner of marrying him, promised to bring him to the B--p's Terms, and do the Penance required, but reported that he was hardened, and condemned him greatly for his Refusal.

Now I appeal to Mr. Ol--v--r at present in Town, if the contrary to this is not the very Fact, and that the Truth is as follows.

Mr.



Mr. Ol---v---r the very Evening before the Visitation came from the B—p to Mr. D—ll—s, at his House, and shewed him the B—p's Form of Submission and Terms of Pardon, Who when he had read, and considered it, without Hesitation, said, Reason, Conscience, the Dignity of my Profession, as a Clergyman, and the Esteem which my Friends and Relations have of me, can never permit me to come to such Terms, and if ever I do, I will next Day look out for a Ship bound to the *West Indies*, and never see a Face I knew before, any more. Upon which Mr. Ol—v—r answer'd, do you think I came to urge you to it, no, had you been weak enough to consent, I wou'd have dissuaded you from it, and Mr. Ol—v—r appeals to all his Friends, if he did not always talk of it in this Light, and with the Abhorrence it deserved; so fairly and candidly, does this Story-Teller represent Mens Actions, Thoughts and Words.

The next Facts to be considered are, what fell out in that ever memorable Visitation on *April 12th: 1749.*—And here it would be endless as well as irksome Labour, to expose the numerous, gross Misrepresentations of Things, Persons, Speeches, and Answers, so circumstantially narrated by this Author of egregious and singular Memory in Pages 21, 22, 23, 24, 25, 26, 27 and 28.

I can now only touch at the most Material. Instead of telling that the B—p before his Clergy asked Mr. D—ll—s, *viz.* “ Will you appear in this “ Cathedral Church next *Sunday*, and before the Congregation profess Repentance for your Guilt, and “ read this Form of Confession? resolve me in one “ precious half Hour, or I will degrade and ruin “ you; will you or not, Sir?”

Observe

Observe what a Turn this cunning Sophister gives it in his Letter, the B—p ask'd Mr. D—ll—s, “ will “ you own that you broke the Canon, that you “ transgress'd the Law ? ” a Question which no Man heard him ask that Day, and it will be attested by Numbers more publickly, that it was thus as I now in Truth represent it. This is a strange Prevarication, and calculated and published at this Time for a very ill Intent. The Delegates who are to be Judges in this Cause have been nominated for some Time, and this, and the whole of the Letter, is design'd to prejudice them against Mr. D—ll—s. False, but solemn Declarations of the B—p's Tenderness, and Mr. D—ll—s's Obstinacy, have prejudiced too many Strangers to this Matter, and by them alone has he most unjustly suffered, and for one Error, in a Circumstance of Place, has been deprived of Character, Profession and Bread, dearer to a generous Spirit than Life.

The Revd. Mr. Dean M——d, is here also grossly abused, for he has often declared, and is still ready to declare, that he was impos'd upon by the equivocating Sense of the Word Submission. For upon the Dean's Return to Town, the B—p said to him, that D—ll—s would not give him Submission. “ If “ so, answer'd he, he has broke his Word with me, “ and I give him up.

Now he declares that by Submission, he thought the B—p meant, what all Men do by that Word, viz. an Acknowledgment of Sorrow for having offended a Person, protesting, We intended it not, and promising to do so no more ; but how could he imagine that the B—p intended by Submission, doing Penance in Church, and reading his Form of Confession, when the B—p never shew'd it to him, or spoke it out plainly till the Visitation.

It is Fact, that in the open Court on *March 31st* the B—p solemnly protested, that he would be determined by the Advice of his Brethren in Visitation, and equally true, that when he found, that they were against the Degredation and Penance, and wou'd not advise him to either; he said, he wanted not their Advice, and knew the Law better than they, or Words to this Purpose.

It can, and will be proved, that it was not the B—p who call'd to the Clergy, that if any of them joined in Opinion with those who affirmed that Mr. D—ll—s neither ought to be degraded, for the Fact charged, or give any greater Submission than what he had given in the Court, and now offer'd in the Visitation. But when the B—p said to them, "Gentlemen, ye speak only for yourselves;" then a worthy Dignitary stood up, and said, "My Lords, I will put it to a short Issue how you may know the Advice and Opinion of your Clergy;" and looking on the Body of them, said: "If any Clergyman thinks that Mr. D—ll—s ought to do this Penance, and read this Confession, or be degraded for what we have all often done, let him stand up and speak that we may know him, and answer him."—And when no Body stood up, then the B—p said, "I want not your Advice;" and in great Displeasure got up and adjourn'd the Visitation.

I cannot but take Notice of a long dark Discourse put in the B—p's Mouth, by the Writer of the Letter, about a Matter which he labours often, tho' perplexedly, to inculcate, namely, the Necessity of some exemplary Punishment, that the Clergy might know and take Warning, and be sensible that it is in the Power of the B—p to punish them if they offend, &c. &c.

I de:



I declare that by this trifling Story-Teller's so often insisting on this, a Stranger to the Diocese of C—k may think that the B—p had succeeded to a Diocese where the Clergymen were known to be Couple-beggars, and that clandestine Marriage had been universally practised amongst them. Tho' you and I know, that they are a Set of Men as unblameable and regular, as in any Diocese of *Ireland* or *England*.

But this Vindicator to gain his Point, seems not to regard whose Characters he blackens.

What unbecoming Expressions does he put even in the Mouth of the B—p of C—k, as in Page 20th. Lines 20, and 21, he introduces him begging Mr: Ol—v—r, to relieve his Mind, if he could, from the Anxiety he was under, that is, in plain *English*, Dear Sir, get this D—ll—s to sacrifice Honour, Conscience, Reason and Fame, to my Passion and Pr—de, bid him lye down, that I may spurn and trample on him, that my Clergy may revere my awful Power, and see how much I am their absolute Superior; and how the Man shall be humbled, who dares to seem to question my Will and Pleasure! Is this humble, christian, protestant Episcopacy? Or, haughty, popish Roman Prelacy? We need not judge, the World will soon determine which of them it is.

Such rude Usage does this blundering Vindicator give to the B—p whom he treacherously pretends to defend.

I come now to the last Court Day of this Tryal, that Day on which Sentence was pronounced, and tho' the Vindicator with his usual Candour, has pass'd by the Facts most material in Favour of Mr. D—ll—s, yet

yet he has acknowledged enough to condemn that Conduct which he undertakes to defend. He tells us very gravely, Page 29, that the B—p being very ill, was too sick to go to Church, but next Breath, that he was well enough to go to Court.

He acquaints us in the same Place, that the B—p was still uneasy, doubting, willing, and yet unwilling to go, and no wonder, for it is hard to serve two opposite Masters.

That the B—p was in Time of Divine Service, better imployed in the Vestry, for no doubt he was collecting and persuading his consanguineous Quadrumvirate, who alone of all the Clergy consented to sign to this righteous Sentence.

To let us know that all was fair, this acute Logician assures us, that he saw the Door open, and undoubtedly it was sometimes, or how could the five near Relations get in at it.

Very unluckily for the B—p, he informs us that the Register carried Mr. D—ll—s's Protestation for Appeal to *Cashel* to the B—p of C—k, two or three Hours before the Court sat, tho' the B—p declared in Court, that he knew not that there was any such Protestation.

He owns the Court sat in Time of Prayers, or Divine Service, for he observed that some Time after they were in Court, they saw the People but coming out of Church.

He confesses also that the B—p saw Mr. D—ll—s and Civilians, standing at the Church Door, and yet with a good Conscience condemned him for Contumacy, and substituted a strange Proxy in his Place,

as in the Words of the Sentence, viz. the Presence of Almighty God---See the Sentence in Mr. D—ll—s's Narrative.

He owns too, that the Vicar Ge—ral delivered Counsellor Cr—ps's Message to the B—p, to let D—ll—s in, and take his Defence, and revoke a Confession obtained by Fraud, but the B—p thought it was better to keep him out and prevent it.

Mr. D—ll—s's Cause stood in the Books the 8th or 9th, but as it was a Pet Cause of the B—p's, he assures us he called it first, and as Sick as he was, he wou'd not leave it to the Vicar Ge—al for a good Reason, because he wou'd neither join in it, nor sign to it; nor his Surrogate, though but a Curate.

This honest Man in the simplicity of his Heart thinks to impose upon us by a Word, and deceive us by the sound of a Name, and would put upon us, the C—cellor of the Cathedral, the B—p's Brother-in-Law, for the B—p's C—cellor having ecclesiastical Jurisdiction, namely the Vi—r G—l the Revd. Mr. Arch—con Cr—ft—n, who was not in the Counsel of those Men,

And thus has this pretended Vindicator abused the Name of the B—p of C—k, and falsely made Use of his L—sh—p's Authority, through Folly, Weakness, or Ill-design, to father upon him his Falshoods and Fictions, his many Absurdities and Contradictions, as if the B—p of C—k stood in need of such a Defence, or such a Champion.

But, by this Time, you are heartily tired of this disagreeable Wrangling and Contention, and I assure you, Sir, so is likewise,

*Your most affectionate and faithful*

*Humble Servant,*

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